

Torah Tidbits

ב"ה
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ל' כסלו תשפ"ב 4TH DEC 2021

פרשת מקץ - ראש חודש טבת

PARSHAT MIKETZ - SHABBAT ROSH CHODESH
CHANUKAH



Women Doing Work
on Chanukah

Rabbi Daniel Mann
Eretz Hemdah
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Finding The Light
In The Chanukah
Prayers

Rebbetzin Zemira
Ozarowski
Director of OU Israel L'Ayla
Women's Initiative
page 56

OU Israel
extends to our
beloved readers
a joyous Shabbat
Chanukah!



נס גדול היה פה

YERUSHALAYIM IN/OUT TIMES FOR SHABBAT PARSHAT **MIKETZ**

Candles 3:59PM • Havdala 5:15PM • Rabbeinu Tam 5:52PM

This week's Torah Tidbits cover image!

Photo By: Yosef Symonds **Place:** The location of this photo recalls the verse "For this commandment which I command you this day, is not concealed from you, nor is it far away. (Deut. 30/11)"

It was of our simple glass-housed chanukiah, shot right at our kitchen window.

Meaning: By getting in real close, the specific beauty of each flame is visible, with its call to look inside oneself.

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* Rabbi Dr. Tzvi Hersh Weinreb's Dvar Torah can be found at www.torahtidbits.com

HELPFUL REMINDERS:

KIDDUSH LEVANA



• Earliest Kiddush Levana, 3 Days After Molad 4 Tevet/ Tues. night Dec. 7

7 Days After Molad 8 Tevet/ Motzei Shabbat Dec. 11

Last Opportunity to Say Kiddush Levana Until... 15 Tevet/ Motzei Shabbat Dec. 18, All night

- This Shabbat we read from three sifrei Torah. We read the Parshat Hashavua, Rosh Chodesh, and Chanukah.
- In the Musaf prayer of Shabbat we recite Ata Yatzarta and Al Hanisim.
- Please refer to last week's edition of Torah Tidbits for instructions for lighting Erev Shabbat and Motzei Shabbat.

CANDLE LIGHTING AND HAVDALA TIMES



OTHER Z'MANIM



JERUSALEM

Ranges 11 days Wed.- Shabbat
December 1- 11/ 27 Kislev - Tevet

Earliest Tallit and Tefillin	5:27 - 5:34
Sunrise	6:21 - 6:29
Sof Zman Kriat Shema	8:54 - 9:00
Magen Avraham	8:16 - 8:21
Sof Zman Tefila	9:45 - 9:51
(According to the Gra and Baal HaTanya)	
Chatzot (Halachic Noon)	11:28 - 11:32
Mincha Gedola (Earliest Mincha)	11:58 - 12:02
Plag Mincha	3:30 - 3:32
Sunset (Including Elevation)	4:40

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CANDLES	MIKETZ	HAVDALA	VAYIGASH	
			Candles	Havdala
3:59	Yerushalayim / Maale Adumim	5:15	4:00	5:16
4:17	Aza area (Netivot, S'derot, Et al)	5:18	4:18	5:19
4:18	Beit Shemesh / RBS	5:15	4:19	5:17
4:15	Gush Etzion	5:15	4:16	5:17
4:15	Raanana / Tel Mond/ Herzliya/ K. Saba	5:15	4:16	5:17
4:15	Modi'in / Chashmona'im	5:15	4:16	5:17
4:15	Netanya	5:17	4:15	5:16
4:17	Be'er Sheva	5:16	4:18	5:19
4:16	Rehovot	5:16	4:16	5:17
3:59	Petach Tikva	5:15	4:00	5:17
4:14	Ginot Shomron	5:14	4:15	5:16
4:03	Haifa / Zichron	5:14	4:04	5:15
4:13	Gush Shiloh	5:16	4:14	5:15
4:15	Tel Aviv / Giv'at Shmuel	5:15	4:16	5:17
4:14	Giv'at Ze'ev	5:16	4:15	5:16
4:15	Chevron / Kiryat Arba	5:18	4:16	5:17
4:17	Ashkelon	5:16	4:18	5:19
4:16	Yad Binyamin	5:11	4:17	5:17
4:06	Tzfat / Bik'at HaYarden	5:12	4:17	5:13
4:11	Golan	5:12	4:11	5:13

Rabbeinu Tam (J'lem) - 5:52PM • next week - 5:53pm

Times According to MyZmanim (20 min. before sundown in most cities, 40 min. in Yerushalayim and Petach Tikva, 30 min. in Tzfat/Haifa)



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DEAR TORAH TIDBITS FAMILY



RABBI AVI BERMAN
Executive Director, OU Israel



One of the major advantages of growing up in Israel is that you meet and interact with Jews from so many backgrounds. If I recall correctly,

Israel is made up of Jews that returned home from 79 different countries. While such a diverse population creates many challenges it also clearly creates a wonderful new Jewish blend full of foods, customs, and interactions.

Growing up in my community in NY until I was nine didn't provide me with the opportunity of being exposed to many Sefardim. As a matter of fact the first time that I ever saw a Sefardi Sefer Torah was when living in Israel in Kedumim. I remember thinking "Wow, that's a really cool Sefer Torah."

Today, 36 years later, many of my closest friends are Sefardi. My favorite (and only) brother married a wonderful Moroccan woman and my youngest sister married an incredible Kurdi Jew. When we get together as a family it is beautiful to see how the different blends of Jews all click together and get along despite, or maybe even because of, our differences.

I realize that what I am writing may sound idealized, but the reality is that it took me many years to appreciate this

unity. I attended elementary school, high school and dorned in Yeshiva together with both Ashkenazim and Sefardim. We used to tease each other and "argue with a smile" about our differences. The Sefardim would tease us Ashkenazim that we "starve" on Pesach and only eat Matzah and gefilte fish while they get to eat Kitniyot - rice, chumus, bamba and techina. Even though we were not in Yeshiva over Pesach, this benefit of being Sefardi would come up throughout the year. Then, during Elul and Selichot us Ashkenazim would tease them that they need to wake up 45 minutes earlier for Selichot. We'd ask them whether a month of early wake ups were worth a week of eating Kitniyot.

I know we still have a long way to go, but when I discuss this issue with my own children, it seems these issues have mellowed out and people have become more accepting of each other's traditions, foods, and customs. Compared to when I was a child, there are many more marriages between Ashkenazim and Sefardim today. We are Baruch Hashem exposed to so many more Jewish customs and traditions, but in my youth it often seemed like there was a constant competition whether it was better to be Ashkenaz or Sefard.

The competition between the Eidot and each one's different customs really comes from a beautiful place. Each and every Jew wants to preserve their customs and make sure they are continuing to do what their

May the learning from this issue
of Torah Tidbits be for a
רפואה שלמה רינה פייגא בת רבקה

parents, grandparents and great-grandparents did before them. The continuation of tradition from generation to generation is important because it is what continues to keep us alive as a nation for so many centuries.

There are certain times during the year that I can really enjoy and appreciate the benefits of being Ashkenazi. Chanukah is one of those times. While Sefardim have the custom to light one Menorah for the entire household, Ashkenazim have the custom for every member of the household to light their own Menorah. Seeing every member of the household light adds to the beauty and Pirsumei Nisa (publicizing the miracle).

Whether we are lighting one Chanukah Menorah per household or many, we have to remember that the miracles that Hashem performed were done for our nation as a whole, whether we are Ashkenaz or Sefardi, Litvish or Yeshivish. Hashem didn't differentiate by what kind of Kipa a person wears or doesn't wear or what Nusach s/he davens. Hashem performed, and continues to perform, miracles for Jews as one, no matter who they are.

The Chanukah miracles remind us of this important lesson. While there are times that we joke with our friends and relatives about our cultural differences – we eat gefilte fish while they eat kuba – at the end of the day, we must remember that Hakadosh Boruch

Hu loves each and every one of us as His child. We were all taken out of Egypt before we were Ashkenazim or Sefardim, and we all experienced the miracle of Chanukah no matter what "type" of Jew we were.

Chanukah is a time in which we see this beautiful unity displayed by the youth in our 20 OU Israel Youth Centers across the country. This past week, hundreds of teens spread the joy and light of Chanukah by lighting candles and bringing Sufganiyot to elderly members of their communities as well as local fire departments, policemen, and local businesses.

I pray that we internalize this message of Jewish unity over Chanukah and focus on loving each and every Jew like Hakadosh Boruch Hu loves each and every one of His children. When we accomplish this, we will be able to look up to Hashem and say we have united as a Jewish Nation and are ready for the Beit HaMikdash, speedily in our days. Chanukah Sameyach.

Wishing you an uplifting and inspiring Rosh Chodesh and Shabbat.



Avi,
Executive Director, OU Israel
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Our deepest condolences to
Jonathan Goldstein and family
on the passing of his father

Gabriel Goldstein z"l

from Avraham & Sara Kriss

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

MIKETZ



ALIYA-BY-ALIYA SEDRA SUMMARY



Rabbi Reuven Tradburks Director of RCA Israel Center

Yosef ascends from jail to complete control of Egypt. Paro has a dream. The Butler remembers Yosef in jail. Yosef tells Paro of 7 impending years of plenty followed by 7 of famine. Yosef is appointed to manage the hoarding of food in the good years. When the famine begins, the whole world turns to Yosef for food. Including his family. Yosef recognizes his brothers; he accuses them of spying. Shimon is kept in jail, the brothers return home to bring Binyamin. When the need for food forces them back to Egypt, Binyamin is brought with them. Yehuda guarantees his return to Yaakov. Yosef plants his goblet with Binyamin, punishes him with remaining a slave in Egypt.

In honor of
Rabbi Aaron Goldscheider
and his inspiring Shiurim
and in memory of his grandfather

A. Goldscheider z"l

אברהם בן משה

on his 55th yearzeit
2nd night of Chanuka

Mrs. Ethel Fischer



1st Aliya (41:1-14) 2 years later (after the Butler's return to serve Paro), Paro dreams. 7 healthy cows emerge from the water, devoured by 7 skinny ones who emerge after. Paro is not satisfied by the dream interpretations of his wise men. The Butler remembers Yosef, telling Paro of him. Yosef is shaved, dressed and rushed to Paro.

Dreams aplenty. Yaakov dreamt of the ladder and the angels. Yosef had 2 dreams. The Butler and Baker had dreams. Now Paro has 2 dreams.

But there are subtle differences in who, when and how many. Yaakov had one dream: 1 man, 1 dream, 1 night. Yosef had 2 dreams, but not on the same day. He told his brothers of the sheaves bowing to him and they weren't happy. Then he had another of the sun, moon and stars and told to Yaakov and the brothers. So with Yosef; 1 man, 2 dreams, 2 nights. The Butler and Baker; 2 men, 2 dreams, 1 night. And Paro; 1 man, 2 dreams, 1 night.

When Yosef is successful in interpreting both the Butler and Baker and Paro's dreams, does he wonder about his dreams? Does he think his dreams may still come true? Or does he assume his don't match the pattern; the others were 2 dreams, one night. His were 2 dreams, 2 nights. Or perhaps 2 nights is a sign that they will take a long time to occur. Maybe even over 20 years.



2nd Aliya (41:15-38) Paro relates the dreams to Yosef. Yosef tells Paro that the 7 years of plenty will be followed by 7 years of famine. Now, Paro you shall appoint a wise person to hoard food during the plenty, to avoid the

lands collapse during the famine. Paro responds: could one like this be found who has G-d's spirit in him?

Dream interpretation is a rich subject. If the dream is of plenty and famine, I get healthy stalks being devoured by sickly ones. But stalks don't eat. And what do cattle have to do with agriculture? Why cows walking out of the Nile? Ok, cows can eat each other, whereas stalks can't. But stalks are agriculture, cows aren't.

The name Elokim appears 7 times in this exchange between Yosef and Paro. When a word is repeated 7 times, it is a signal – take note, this is central. The story of Yosef's sale, his descent to Potiphar's home, his being framed by Mrs. Potiphar, thrown in jail, is a downward spiral designed by the hands of man. But all that is about to change, for G-d's Hand is entering the story.



3rd Aliya (41:39-52) Paro appoints Yosef over all of Egypt; he receives the signet ring, the royal clothes,

rides the royal chariot, receives the Egyptian name Tzafnat Paneach and marries. He gathers the grain in the years of plenty. His 2 sons are born; Menashe, G-d has allowed me to forget my father's home and Ephraim, G-d has made me prosper in Egypt.

In an instant, Yosef has gone from the foreign lad in jail, to the number 2 man in the land. But. The wrong land. Aren't we supposed to be settling the land of Israel? In our absorption in a wonderful story of twists and turns, we forgot that the story of the Torah is the promise to Avraham: Your children will inherit the land. Of Israel. Not Egypt. The shift of the story of the Jewish people has moved entirely from Israel to

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Egypt right under our noses.

And don't we all love the Midrash that the Jews were redeemed from Egypt for not changing their names, their clothing or language. Yosef is given new clothes, and a new name in a new language. Yosef seems to have become the quintessential Egyptian.



4th Aliya (41:53-42:18) The famine begins. Paro instructs his people to go to Yosef, for Yosef has opened the storehouses. Yaakov sends his sons, save Binyanim, to Egypt to get food. When the brothers bow to Yosef, he recognizes them. He remembers his dreams. Yosef challenges the brothers, claiming they are spying Egypt. To prove they are not, he demands they bring Binyamin. And puts them in jail for 3 days.

What did Yosef think when he saw the brothers? All the commentators grapple with Yosef's response. Why not say hello to them? Why hide? Varied are the responses. But on the level of metaphor or drush – what an image. The Jew, successful, wildly successful, in the highest offices of his new land, with his new language, his new name, his new clothes; is unrecognizable to his brothers. And he himself, so comfortable in his new world, cannot find the words to bridge the gap.



5th Aliya (42:19-43:15) Yosef tells the brothers that one should stay behind while the rest return home and bring Binyamin to him. They respond to themselves; this has occurred because of how we treated Yosef. Yosef cries upon hearing this. Shimon is jailed. Yosef places their money with their grain. When they discover this, they wonder why

G-d is doing this. Yaakov is distressed at the thought of Binyamin leaving him. But when the food runs out, there is no choice. Yehuda guarantees Binyamin's safe return. They return and stand before Yosef.

The brother's feelings of guilt for the sale of Yosef are inescapable. Over 20 years later, in Egypt, buying food – when things turn into a crisis, with Yosef demanding they bring Binyamin, the brothers immediately blurt out: we are getting our due for selling Yosef. They have been waiting for calamity to befall them, knowing it will surely come. But of course, they mean this is G-d meting out a form of punishment to them. When really, it is Yosef who is manipulating them. So, it isn't G-d, it's Yosef. Or is it? Maybe they are right. Yosef is repeatedly described as successful in Egypt; in Potiphar's home, in the jail, and now as number 2 in the land. He is efficient and definitive. Yet, here, he is capricious; puts them all in jail, says they should all remain in jail and one return, then changes his mind, one stay in jail, all return. Either Yosef is beside himself and winging it, not really knowing what to do. Or maybe the brothers are not the only ones being manipulated. Maybe Yosef too is a puppet in the Divine Hands – he makes a move, and He puts into his head something different. In order to bring the Jews to Egypt.

 **6th Aliya (43:16-29)** The brothers receive a royal welcome from Yosef upon their return with Binyamin. They apologize for the money they found in their grain sacks. Yosef tells them not to worry for their G-d has given them a gift. The brothers are treated to a fine dinner. Yosef inquires of their father and sees



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Binyamin.

Binyamin is Yosef's brother, the only other born from Rachel. Binyamin was very young when Yosef was sold. This is 22 years later. Yosef would not recognize Binyamin. The aliya ends on a pregnant note – he sees Binyamin – and then what? The next aliya begins with Yosef crying. Yosef does a lot of crying in the story. At the same time, for the brothers, they swing up and down. Nervous as to how he will react. Relieved at the banquet he serves them. But then crashing down when in the next aliya the goblet is planted with Binyamin.



7th Aliya (43:30-44:17) Yosef sits the brothers in the order of their birth. They are surprised. Their sacks are packed with grain, their money returned. And Yosef's goblet planted in the sack of Binyamin. No sooner had they left, Yosef orders the guards to pursue. The goblet is found in the sack of Binyamin. They return to Yosef. Yehuda offers that they all stay as slaves. Yosef demurs; the thief alone shall be a slave. The rest of you return home in peace to your father.

The swings of fortune of the brothers is

dramatic. Accused of being spies, yet their money returned with their grain. Treated royally upon their return, money again returned with their grain. Yet, accused of theft. And the stage is set for an even more dramatic swing: Yosef finally revealing himself to them.

SHABBAT CHANUKAH HAFTORAH ZECHARIA 2:14 - 4:7

The special haftorah for Chanukah contains the glorious vision of the golden Temple Menorah.

This hafotrah's unique message was prophesied by Zechariah in close proximity to the building of the second Beit Hamikdash. Within this context this exquisite passage from the Prophets describes the exuberant joy that will prevail when Hashem's presence returns to Yerushalayim.

Hashem, in Zechariah's prophecy, proceeds to articulate the great reward awaiting Joshua, the first Kohen Gadol to serve in the second Beit Hamikdash, if he and his descendants follow the ways of the

A SHORT VORT | BY RABBI CHANOCH YERES Rav, Beit Knesset Beit Yisrael, Yemin Moshe

As we light the Chanukah candles a question arises. Why did the Rabbis institute the blessing: להדליק נר של חנוכה

“To light the Chanukah light” in the singular and not “Chanukah lights” in the plural?

Past the first night, we are lighting more than one candle.

Rabbi Avraham Yitzchak Hacoen Kook (1865-1935) answers that many lights shine in our nation: the lights of Torah, of joy, of kindness and of courage. We perceive all these lights as distinctive. Often this distinction between the different lights leads to quarrels. A person drawn to one light believes another person's preference to another, causes his light to be diminished.

When disagreements within the Jewish people exist, holiness is pushed away in our world. To ensure peace and harmony amongst us, it needs to be recognized that all the different, individual lights within our people, are really encapsulating only one single light. Therefore, on every night of Chanukah, the blessing is on the “Chanukah Light” and not “Chanukah Lights”. This is the message of Chanukah, to embrace the strength of our unity against the common threat. Shabbat Shalom

Torah. The reward will be: “Behold! I will bring My Servant, the Shoot.” This is an allusion to the Mashiach, the ‘shoot’, the descendant of David.

Zecharia then powerfully witnesses in his mind’s eye a golden seven-branched Menorah. An angel offers an explanation of the vision: “This is the word of the Lord to Zerubbavel - ‘Not by force and not by physical might, by my spirit,” says the Lord of Hosts.”

With these words the navi conveys a message of hope and the promise that the redemption will surely arrive. The light off the Menorah is a symbol of God’s *shechina*, His holy presence, that will soon be manifest in the land of Israel and will ultimately be visible for all humanity to behold. May that day come soon! ■

STATS

10th of 54 sedras; 10th of 12 in B’reishit;
 Written on 254.6 lines, ranks 6th.
 Mikeitz is a one Parsha P’tucha (open)(the longest parsha in the whole Torah)
 Contrast this parsha’s 2022 words with the shortest parshiyot with 2 words
 146 p’sukim - rank: 8th (5th in B’reishit) tied with B’reishit (the sedra)
 2022 words - ranks 3rd (2nd)
 7914 letters - ranks 2nd (first)
 Mikeitz’s p’sukim are unusually long for a big sedra. That’s why it is so high in the rankings for words and letters. On the other hand, with no parsha breaks, the “number of lines rank” drops a bit.

MITZVOT

No mitzvot are counted from Mikeitz. One of 17 sedras without mitzvot.

Mazal Tov to
Adina & Danny Karp and family
 on the Bar Mitzva of their son, Yehuda Moshe

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BY RABBI SHMUEL GOLDIN

Faculty, OU Israel

B'CHODSHO

Rabbi Emeritus, Congregation Ahavath Torah, Englewood NJ

The Power of Beginnings

You could easily miss it on the calendar, if you don't pay enough attention....

Ten days from this Shabbat a fast day will be observed, one of five such days instituted by the rabbis in remembrance of specific tragedies in Jewish History.

The occasion will be *Assara B'Tevet*, the Tenth day of Tevet. On this day, in the year 3336, the armies of the Babylonian emperor, Nebuchadnezzar, laid siege to the city of Yerushalayim. Over two years later, the walls of the city were breached, and on the ninth of Av, 3338, the First Temple was destroyed.

As a fast day, however, *Assara B'Tevet*, suffers from its own isolation. The other rabbinic fast days are not so easily overlooked, due to their surrounding contexts. *Shiva Assar B'Tamuz* and *Tisha B'Av*, the two other fast days most clearly connected to one or both of the Temples' destruction, are intertwined in an overall calendar structure of

mourning. *Ta'anit Esther* clearly connects to the Festival of Purim, while *Tzom Gedalia* is observed on the day after Rosh HaShana, in the midst of *Asseret Y'mai Teshuva*, the Ten Days of Penitence. Only *Assara B'Tevet* stands alone; tucked away on the calendar, a number of days following Chanuka.

And yet, there is a unique strength granted to *Assara B'Tevet* that is not granted to any of the other rabbinic fast days. *No matter when this fast day falls, its observance cannot be delayed.*

As a rule, rabbinic fast days may not be observed on Shabbat. They are, instead, pushed off to the next day. According to some authorities, however, if *Assara B'Tevet* were to fall on Shabbat [it cannot, because of the way our fixed calendar is structured] it would be observed on Shabbat. In fact, the Geonim testify to the fact that, before the calendar was fixed, *Assara B'Tevet* was observed on Shabbat. Furthermore, our calendar is deliberately structured so that rabbinic fast days do not fall on Friday, in order to avoid our entry into Shabbat while fasting. There is, however, one exception-*Assara B'Tevet*. *Assara B'Tevet* can, and does, fall on Friday. And, when it does, *we fast on Friday.*

The rabbis trace the time-bound observance of *Assara B'Tevet* to a mournful Divine directive delivered to the prophet Yechezkhel concerning this date:

“Son of Man, write for yourself the name of this day; *et etzem hayom hazeh*, this



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very day; the king of Babylon has reached Yerushalayim *b'etzem hayom hazeh*, on this very day.”

The striking phrase, *b'etzem hayom hazeh*, is also used repeatedly by the Torah in its discussion of the biblical fast of Yom Kippur. The rabbis, therefore, derive the principle that, just as Yom Kippur must be observed on its specific date, so, too, *Assara B'Tevet* should be observed on its specific date.

Perhaps, however, an additional, broader, explanation for the time-bound observance of *Assara B'Tevet* can be proposed. Perhaps this fast day must always be observed on the exact anniversary of its origins, *in testament to the critical character of “beginnings.”*

Assara B'Tevet marked the first step in a cascading series of calamities, culminating in our national exile to Babylon. As such, the occasion must clearly be marked each year on the day of its initial occurrence. The ability to discern the advent of first steps along any life-path, for better or for worse, is critical to our success in all areas of life.

Not all beginnings are as dramatic as the events commemorated by *Assara B'Tevet*. Often the first step down a particular life path can be innocuous, a step taken without recognition of where the path might lead; without

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even realizing that we have embarked upon a “path.” And yet, later, in hindsight, we recognize the seemingly insignificant words or deeds that launched us in a particular direction...and, we wish, in retrospect, that we would have noted the significance of those words and acts at the time.

Every fast day on our calendar is meant to move us to Teshuva, to the process of bettering our lives. In this vein, perhaps *Assara B'Tevet* is uniquely designed to sensitize us to our first steps as we take them-to be cognizant of them before it's too late. In this way, we can decide on the nature of the paths upon which we embark, in time to determine whether or not we truly wish to proceed. ■

Rabbi Goldin is the author of the OU press volumes “Unlocking the Torah Text,” and “Unlocking the Haggada.”



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Dedicated by
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Appearance and Reality

After twenty-two years and many twists and turns, Joseph and his brothers finally meet. We sense the drama of the moment. The last time they had been together, the brothers planned to kill Joseph and eventually sold him as a slave. One of the reasons they did so is that they were angry at his reports about his dreams; he had twice dreamed that his brothers would bow down to him. To them that sounded like hubris, excessive confidence, and conceit.

Hubris is usually punished by nemesis and so it was in Joseph's case. Far from being a ruler, his brothers turned him into a slave. Now unexpectedly, in this week's parsha, the dreams become reality. The brothers do bow down to him, "their faces to the ground" (Gen. 42:6). It may feel as though the story has reached its end. Instead it turns

out to be only the beginning of another story altogether, a tale of sin, repentance and forgiveness. Biblical stories tend to defy narrative conventions.

The reason, though, that the story does not end with the brothers' meeting is that only one person present at the scene, Joseph himself, knows that it is a reunion. "As soon as Joseph saw his brothers, *he recognised them*, but he pretended to be a stranger and spoke harshly to them ... *Joseph recognised his brothers, but they did not recognise him.*" (Gen. 42:7-8)

There were many reasons they did not recognise him. Many years had passed. They did not know he was in Egypt. They believed he was still a slave, whereas this man was a viceroy. Besides which, he looked like an Egyptian, spoke Egyptian, and had an Egyptian name, Tsofnat Paaneach. Most importantly, though, he was wearing the uniform of an Egyptian of high rank. That had been the sign of Joseph's elevation at the hand of Pharaoh when he interpreted his dreams:

So Pharaoh said to Joseph, 'I hereby

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put you in charge of the whole land of Egypt.' Then Pharaoh took his signet ring from his finger and put it on Joseph's finger. He dressed him in robes of fine linen and put a gold chain round his neck. He made him ride in a chariot as his second-in-command, and people shouted before him, "Make way." Thus he put him in charge of the whole land of Egypt. (Gen. 41:41-43)

We know from Egyptian wall paintings and from archaeological discoveries like Tutankhamen's tomb, how stylised and elaborate were Egyptian robes of office. Different ranks wore different clothes. Early Pharaohs had two headdresses, a white one to mark the fact that they were kings of upper Egypt, and a red one to signal that they were kings of lower Egypt. Like all uniforms, clothes told a story, or as we say nowadays, "made a statement." They proclaimed a person's status. Someone dressed like this Egyptian before whom the brothers had just bowed could not possibly be their long-lost brother Joseph. Except that he was.

This seems like a minor matter. I want in this essay to argue the opposite. It turns out to be a very major matter indeed. The first thing we need to note is that the Torah as a whole, and Genesis in particular, has a way of focusing our attention on a major theme:

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it presents us with recurring episodes. Robert Alter calls them “type scenes.” There is, for example, the theme of sibling rivalry that appears four times in Genesis: Cain and Abel, Isaac and Ishmael, Jacob and Esau and Joseph and his brothers. There is the theme that occurs three times of the patriarch forced to leave home because of famine, and then realizing that he will have to ask his wife to pretend she is his sister for fear that he will be murdered. And there is the theme of finding-future-wife-at-well, which also occurs three times: Rebecca, Rachel and (early in the book of Exodus) Jethro’s daughter Zipporah.

The encounter between Joseph and his brothers is the fifth in a series of stories in which clothes play a key role. The first is Jacob who dresses in Esau’s clothes while bringing his father a meal so that he can take his brother’s blessing in disguise. Second is Joseph’s finely embroidered robe or “coat of many colours,” which the brothers bring back to their father stained in blood, saying that a wild animal must have seized him. Third is the story of Tamar taking off her widow’s dress, covering herself with a veil, and making herself look as if she were a prostitute. Fourth is the robe Joseph leaves in the hands of Potiphar’s wife while escaping her attempt to seduce him. The fifth is the one in today’s parsha in which Pharaoh dresses Joseph as a high-ranking Egyptian, with clothes of linen, a gold chain, and the royal signet ring.

What all five cases have in common is that they facilitate deception. In each case, they bring about a situation in which things are not as they seem. Jacob wears Esau’s clothes because he is worried that his blind

father will feel him and realise that the smooth skin does not belong to Esau but to his younger brother. In the end it is not only the texture but also the smell of the clothes that deceives Isaac: “Ah, the smell of my son is like the smell of a field the Lord has blessed.” (Gen. 27:27)

Joseph’s stained robe was produced by the brothers to conceal the fact that they were responsible for Joseph’s disappearance. Jacob “recognised it and said, “It is my son’s robe! A wild animal has devoured him. Joseph has surely been torn to pieces.” (Gen. 37:33)

Tamar’s façade as a veiled prostitute was intended to deceive Judah into sleeping with her since she wanted to have a child to “raise up the name” of her dead husband Er. Potiphar’s wife used the evidence of Joseph’s torn robe to substantiate her claim that he had tried to rape her, a crime of which he was wholly innocent. Lastly, Joseph used the fact that his brothers did not recognise him to set in motion a series of staged events to test whether they were still capable of selling a brother as a slave or whether they had changed.

So the five stories about garments tell a single story: *things are not necessarily as they seem*. Appearances deceive. It is therefore with a frisson of discovery that we realise that the Hebrew word for garment, *b-g-d*, is also the Hebrew word for “betrayal,” as in the confession formula, *Ashamnu, bagadnu*, “We have been guilty, we have betrayed.”

Is this a mere literary conceit, a way of linking a series of otherwise unconnected stories? Or is there something more fundamental at stake?

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historian Heinrich Graetz who pointed out a fundamental difference between other ancient cultures and Judaism:

“The pagan perceives the Divine in nature through the medium of the eye, and he becomes conscious of it as something to be looked at. On the other hand, to the Jew who conceives God as being outside of nature and prior to it, the Divine manifests itself through the will and through the medium of the ear . . . The pagan beholds his god, the Jew hears Him; that is, apprehends His will.”

In the twentieth century, literary theorist Erich Auerbach contrasted the literary style of Homer with that of the Hebrew Bible. In Homer’s prose we see the play of light on surfaces. *The Odyssey* and *The Iliad* are full of visual descriptions. By contrast, biblical narrative has very few such descriptions. We do not know how tall Abraham was, the colour of Miriam’s hair, or anything about Moses’ appearance. Visual details are minimal, and are present only when necessary to understand what follows. We are told for example that Joseph was good-looking (Gen. 39:6) only to explain why Potiphar’s wife desired him.

The key to the five stories occurs later on in Tanach, in the biblical account of Israel’s

first two Kings. Saul looked like royalty. He was “head and shoulders above” everyone else (1 Sam. 9:2). He was tall. He had presence. He had the bearing of a King. But he lacked self-confidence. He followed the people rather than leading them. Samuel had to rebuke him with the words, “You may be *small in your own eyes* but you are Head of the Tribes of Israel.” Appearance and reality were opposites. Saul had physical but not moral stature.

The contrast with David was total. When God told Samuel to go to the family of Yishai to find Israel’s next King, no one even thought of David, the youngest and shortest of the family. Samuel’s first instinct was to choose Eliav who, like Saul, looked the part. But God told him, “Do not consider his appearance or his height, for I have rejected him. The Lord does not look at the things people look at. *People look at the outward appearance but the Lord looks at the heart*” (1 Samuel 16:7).

Only when we have read all these stories are we able to return to the first story of all in which clothes play a part: the story of Adam and Eve and the forbidden fruit, after eating which they see they are naked. They are ashamed and they make clothes for themselves. That is a story for another



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occasion but its theme should now be clear. It is about eyes and ears, seeing and listening. Adam and Eve's sin had little to do with fruit, or sex, and everything to do with the fact that they let what they saw override what they had heard.

“Joseph recognised his brothers, but they did not recognise him.” The reason they did not recognise him is that, from the start, they allowed their feelings to be guided by what they saw, the “coat of many colours” that inflamed their envy of their younger brother. Judge by appearances and you will miss the deeper truth about situations and people. You will even miss God Himself, for God cannot be seen, only heard. That is why the primary imperative in Judaism is *Shema Yisrael*, “Listen, O Israel,” and why, when we say the first line of the *Shema*, we place our hand over our eyes so that we cannot see.

Appearances deceive. Clothes betray. Deeper understanding, whether of God or of human beings, cannot come from appearances. In order to choose between right and wrong, between good and bad – in order to live the moral life – we must make sure not only to look, but also to listen. ■

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[Although this Shabbat is also Rosh Chodesh Tevet, the haftarah's theme connects to the holiday of Chanukah for, as we have noted in earlier articles, the haftarah reading is meant to tie into the Maftir reading.]

The navi Zecharya spread the word of Hashem to the returnees from the Babylonian exile at the beginning of the Second Commonwealth. He, together with his contemporary Chaggai, shared words of encouragement to the newly returned exiles who faced the challenge of resuscitating the Jewish community that had been gone for fifty years. Both prophets encouraged these "chalutzim" to rebuild the Beit Hamikdash and return to G-d, an important message to those who made the long trek back to Jerusalem only to find their Temple in ruins and their beloved city, decimated. It was certainly understandable, that such a community felt incapable of conquering the challenges that now faced them and needed the reassurance and inspiration that the nevi'im would give them.

In today's haftarah (one also read for Parashat B'ha'a lot'cha) Zecharya envisages a glorious future for the nation when G-d would return to dwell in the Holy City once more. Referring to the returning exiles as an "ud mutzal me'esh", a firebrand that had barely escaped the destructive flames, Hashem's angel, in the prophet's vision, admonishes the Satan for his attempts to prosecute their holy Kohen Gadol, Yehoshua, and, by extension, the people themselves. The navi goes on to describe his vision of G-d removing the soiled garments of the High Priest and dressing him in clean attire, symbolic of the purification of the entire nation and the removal of any sin.

Zecharya also addresses the political leader of the returnees, Zerubavel, a descendant of the Judean royal family, by describing the vision of the Menorah and sharing Hashem's explanation of its symbolism: "Lo v'chayil v'lo v'cho'ach-ki im b'ruchi", Israel's success in rebuilding their

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lives, their city and their Temple does not depend upon physical strength or material wealth but rather on G-d's spirit. The message given to the small and impoverished Jewish community would spur them to overcome the adversities and succeed in their undertakings.

The connection of this haftarah to the holiday of Chanukah would appear to be quite obvious. Certainly, the vision of the seven branched Menorah connects powerfully to the very symbol of the holiday, the nine-branched Chanukiyah. But far more significant is the message left for that generation: that overcoming the obstacles and meeting the challenges depend upon the strength of spirit, something that is also a basic theme of Chanuka and a lesson from the struggle of the Maccabees as well.

We look back upon the struggles that our State has faced over the past 73+ years and we should draw inspiration from the message of our haftarah and of Chanukah. As we have seen so often, the prophets of the past still speak to us today.

We need only to listen. ■

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Strength to Fulfill Responsibility

As Yehuda pleads with his father Yaakov to allow him to bring Binyamin to Mitzrayim, pursuant to the request of the authorities in Egypt (Yosef), Yehuda states: *"I will guarantee him; from my hand you can demand him. If I do not bring him to you and stand him up before you, I will have sinned against you forever."* (Bereshis 43:9).

Yehuda seems to take upon himself an obligation that is beyond his control. Yehuda guarantees that he will return with Binyamin, notwithstanding that he was not certain he could deliver upon such a promise. In the sefer L'hisnag, it is suggested that one's inner strength comes to light during dangerous and challenging experiences. Yehuda undertook to ensure Binyamin's safety believing that by committing himself to doing so, would require that he go the extra mile to fulfill his responsibility.

The Ramban utilizes a similar explanation as to why Yaakov demanded that Yosef

promise that he would bury Yaakov in Israel at *Me'aras Hamachpeila* (Bereshis 47:31). Did Yaakov lack trust in Yosef's word that he required that Yosef **swear** to abide by his request? The Ramban explains that Yaakov feared that Pharaoh may prevent Yosef from burying Yaakov in Israel. As the father of the viceroy, he may demand that Yaakov be buried in Egypt. By requiring that Yosef swear to abide by Yaakov's request, provided Yosef with increased responsibility to adhere to Yaakov's request, even if it required pleading with Pharaoh. When one takes upon oneself a formal responsibility it strengthens their commitment to fulfill their undertaking.

In the Sefer *L'ovdecha Bemes*, it is told that Rav Chaim Shmulevitz (Rosh Yeshiva of Mir), purposely established *chavrusos* throughout the day as he felt it gave him an added responsibility toward his charuvsa to be present in the Beis Medrash. This is a tremendous *Talmid Chacham* who had a love for Torah, and yet he took steps to ensure



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that he would fulfill his commitment. All the more so, we have to take upon ourselves responsibility and commitments so that we fulfill our obligations.

As the statement goes – “if you want something done, give it to the busiest person in the room.” Although, we are all busy with our personal and professional lives, we should make sure to take upon ourselves set time to engage in Torah study, the performance of chesed and be active in communal matters such as shul and school boards and committees. By one taking on added responsibility, strengthens their ability to fulfil their commitment. It worked for Yehuda as he confronts Yosef in next week’s parsha to fulfill his commitment to his father. May we find that inner strength to first take upon ourselves positive commitments and then to be able to fulfil those obligations! ■



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Gigantic Gratitude

When we think about Chanukah, do we look at the trees or at the forest? Chanukah is replete with so many details that can consume our attention, lighting the menorah, playing dreidel, eating latkes, enjoying different flavored sufganiyot and special family time. However, in our preoccupation with the particulars, we can all too often forget the main motif of the *chag*. Chazal (Mesechet Shabbat 21b) notes that a year after the miracle transpired, the Rabbis instituted a holiday to give thanks to and praise Hashem. Rav Kotler in *Mishnas Rav Aron* remarks that this is the most spiritual of all holidays as the entire focus is the expression of gratitude to Hashem.

The text that we say after lighting, *hanerot hallalu*, clearly states “*anu madlikim ...kedei lehodot ulahalel*”, we light to commemorate the miracles ... to give thanks to Hashem for His salvation and His wonders. To contemporize a *mashal* of the *Mussar* masters, imagine giving a list of items to buy in Target to a friend who is traveling to the States for a short visit. When the friend returns, you inquire, “Did you remember the list?” The friend responds, “Oh, yes! In fact, I read the list

every day of the trip!” When you ask, “So where are the items?” They say, “You mean we were supposed to buy the items on the list? We thought it was enough to just read the list!” Similarly, if we simply read the words of *hanerot hallalu* without declaring our thanks to Hashem we are equally deficient. The Rambam writes that we give thanks to Hashem by expressing gratitude for the miracle of the oil and through that we give thanks for all the miracles that Hashem has done for us. Many people have the custom to say specific chapters of *Tehillim*, including the last verse of chapter 90, chapters 91 (some even say this 7 times), 30, 67,33, and 133. Saying these *perakim* affords us the opportunity to pause and reflect on the many things we must be grateful for. Doing so elevates and deepens the experience as opposed to simply lighting the candles and moving on to the food and other activities.

Rav Meizlish in *Sichot B'avodat Hashem* explains that expressing gratitude to Hashem is one of the most powerful tools we have. Articulating our thanks facilitates a tremendous *et ratzon*, a time of Divine favor in heaven, and thus one can ask for whatever he/she needs at that very moment. Likewise, Rav Meizlish notes, the *brachah* of *Sim Shalom* (and *birkat Kohanim*) follows immediately after *Modim* which unlocks the greatest gifts in *shamayim*. The Ba'al Hatanya says our posture

of bowing in *Modim* depicts this concept. How so? Although bowing clearly is an expression of humility and dependence on Hashem, it can also represent a symbolic gesture of bringing down Heavenly abundance to the world below.

Indeed, the candles we light are small flames, not big bonfires, to remind us to focus on the 'trivial' things as well. It is appropriate to sit near the candles during this time of Divine favor and thank Hashem for the big and small things that He has graciously and majestically given us in our lives. After one expresses his sincere thanks, he can use the time to daven, beseeching Hashem for all his needs.

This perspective can be extended to all the days of Chanukah; invest time and effort in saying *Hallel* and *Al Hanissim* with great fervor and passion, spend the

chag continually look for opportunities to express gratitude to Hashem and acknowledge the great *chesed* we experience all day, every day, all year long. ■

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Shabbos Chanukah: With a Kiss

As the Rav of Brisk and later in the holy city of Yerushalayim, Rav Yehoshua Leib Diskin, known as the “Maharil”, *zt”l*, was known as a fiery *gaon* in Torah and man of great *chesed*. In 1881, after years of fostering needy children, and in the face of great suffering and poverty, the Maharil and his family opened an orphanage in the Old City.

When his son, Rav Yitzhak Yeruchem assumed leadership of the orphanage there was a group of young orphan girls there, who for a short period had been lovingly cared for in Rav Yitzhak and the Rebbetzin’s own home. Rav Yitzhak Yeruchem noticed that every night one of the little girls would cry after her bath and asked his wife what the reason might be. “Maybe she is cold?” the Rav gently suggested. Pausing to consider, the Rebbetzin replied, “I’m not sure; I do wrap her well as soon as she is out of the water...” “Perhaps the soap irritates her eyes?” guessed the Rav. “I don’t think so, I am very careful to not get soap in her eyes when washing her face and hair...”

That evening, while tucking the children in and saying the *Shema* with them,

Rav Yitzhak Yeruchem sat down next to the girl’s bed. Softly, he asked her, “Darling child, is there something that makes you uncomfortable or upsets you after your bath? Is there something that we can do better?”

With sadness in her eyes, the child assured the Rav that she felt loved and was well taken care of. “And on the contrary!” she said, “the Rebbetzin is so kind and gentle, and washes me even better than my mother used to.” Her voice trembling, she continued, “But after taking me out and wrapping me in a towel, my mother would always kiss me on the head... And it is her kiss that I miss so much.”

.....

During the special days of Chanukah, much of our attention is focused on the miraculous events surrounding the *pach shemen*, the lone flask of pure oil found in the *Mikdash* that burned for eight days and nights. Who is not moved by the powerful, soul stirring imagery of a little bit of oil lighting up the darkness of exile. Our Sages state clearly that this miracle is the core reason and foundation of these wondrous days of *hoda’ah* and *hallel*, the celebration of *Chag Urim*, the Festival of Lights. (*Gemara Shabbos*, 21b).

Perhaps a bit lost in the shuffle is the other core reason for Chanukah: the brave Maccabean revolt and the astounding military victory of a handful of *yeshivah*

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students and *kohanim* over the mighty Greeks. While in our liturgy we do mention the “deliverance of the many into the hands of the few”, many commentators have addressed the frequent seeming omission, in our thought and commemoration, of the miracle of our physical survival, and our strong emphasis on the victory of the spirit.

Rav Chaim Shmulevitz, zt”l, Rosh Yeshivas Mir and author of *Sichos Mussar* develops this question and expounds on the different categories of miracles and the underlying message they represent. The Maccabean military victory was a miracle of necessity: to ensure our survival in face of threat and existential harm. The Ribbono shel Olam had a ‘duty’ to save us from physical annihilation. However, the *nes pach shemen*, the miracle of the oil, is of a completely different nature. The Menorah had not been lit in the Bais haMikdash for some time, and Halacha explicitly states that *טומאה בציבור*, impure oil would have been *acceptable* to be used under those circumstances. Any oil would have fulfilled the requirements, and our reconsecration of the Temple would still have been a cause for celebration and joy. Therefore, beyond ensuring our basic need of survival, the miracle of our finding *shemen zayit zach*, pure oil that lasted eight nights, was like a kiss from our loving Father in Heaven, an expression of love and connection above and beyond all concepts of ‘duty’.

Rav Shmuel Silber, shlit’a, the inspiring *Mara d’Asra* of Yeshivas Toras Chaim of Suburban Baltimore, extends this concept further, and draws out a powerful message relevant to our current parshios:

When Yosef is betrayed by his brothers and eventually sold to a caravan of *Yishmaelim*, the Torah points out, with seemingly extraneous detail, who these merchants were. It says, “...a caravan of Ishmaelites coming from Gilead, their camels bearing gum, balm, and ladanum to be taken to Egypt (*Bereishis*, 37:25).

Rashi explains the lesson in detailing the merchandise: להודיע מתן שכרן של צדיקים, “It is to teach us the reward of the righteous.” Generally, these types of caravans carried naphtha and tar, which were foul-smelling. Through His *hashgacha pratit*, a small ‘miracle’ was arranged by God for the benefit of Yosef so he would not suffer additional discomfort from noxious fumes.

Rav Zeidel Epstein, zt”l, the sagacious Mashgiach Ruchani of Torah Ohr, pointed out that while Yosef was made to suffer terribly, and being surrounded by sweet smelling herbs and spices certainly did not make everything ‘all better’. Rather, the fragrance was an expression of Divine love, akin to a ‘kiss’ from Hashem, a sign to Yosef that he was not alone.

The first three letters of the name of Chanukah’s holy protagonist, Matisyahu Kohen Gadol, מתת, mean “gift”. The second half of his name is formed by three letters that spell one of Hashem’s names, י-ה-ו. Therefore, explains Rebbe Tzvi Elimelech of Dinov, the Bnei Yissaschar, even the name of Matisyahu was a sign to us: “a gift from Hashem”...

A gift sealed with a kiss.

.....

For the *refuah sheleimah b’karov* of Yosef Raphael ben Yehudis ■



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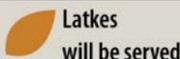
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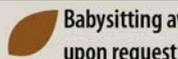
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9:00 AM

Rabbi David Walk

Tehillim: Divine Poetry

10:15 AM

Rabbi Aharon Adler

The Impact of Chanuka upon
Jewish History

11:30 AM

Rabbi Yitzchak Breitowitz

Shir haShirim (L'Ayla)

2:00 PM

Rabbi Jeffrey Bienenfeld

Men's Gemara Chabura S,T,TH
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4:30 PM

Rabbi Hillel Ruvell

Men's Gemara B'lyun S,M,W,Th
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8:00PM

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Divrei Hayamim

10:30 AM

Rabbi Aaron Goldscheider

Rabbi Soloveitchik's
Chanukah Lessons

11:45 AM

Rabbi Shmuel Herschler

(Resumes Dec 13)

4:30PM

Rabbi Hillel Ruvell

7:00 PM

Rabbi Baruch Taub

(Zoom only-Resumes Dec. 20)

8:30PM

Rabbi Elyada Goldvicht

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Rosh Chodesh Tevet
Seminar (L'Ayla)

TUE, DEC 7

9:15 AM

Rebbetzin Shira Smiles

Torah Tapestries (L'Ayla)

9:30 AM

Rabbi Yitzchak Breitowitz

Minchat Chinuch

10:30 AM

Rabbi Shmuel Goldin

Parshat HaShavua

2:00 PM

Rabbi Jeffrey Bienenfeld

5:00 PM

Rebbetzin Sylvie Schatz

Chazal: Insights Into Our
Times (L'Ayla) <https://zoom.us/j/85177782268>
(Zoom Only)

7:30PM

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 Medina and Halacha

10:15 AM
Rabbi Anthony Manning
 Contemporary Issues in Halacha and Hashkafa

11:30 AM
Rabbi Alan Kimche
 Great Jewish Thinkers

4:30PM
Rabbi Hillel Ruvell

7:00 PM
Rabbi Baruch Taub
 (Zoom only-Resumes Dec. 22)

8:30 PM
Rav Meir Goldwicht
 Parshat Hashavua (Hebrew)
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8:30 PM
Rabbi Aschi Dick
 The Bais- Halachic Controversies (Men Only)

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THURS, DEC 9

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Rabbi Ari Kahn
 Parshat HaShavua

9:15AM
Rabbanit Shani Taragin
 Sefer Kohelet (L'Ayla)

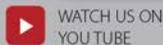
10:15 AM
Rabbi Baruch Taub
 Parshat Hashavua (Resumes Dec. 16)

11:30 AM
Rabbi Finkelstein
 Unlocking the Messages of Chazal

2:00 PM
Rabbi Jeffrey Bienenfeld

4:30PM
Rabbi Hillel Ruvell

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In the Merit of Shabbat Chanukah

Parshat Miketz generally falls on Shabbat Chanukah. So let us search for connections between the Parsha and the Chag (with acknowledgements to the Ba'al "Atarot Hatorah").

We begin with Pharaoh's dreams in which he sees gaunt cows consuming robust cows and scorched stalks of grain swallowing healthy ears of grain. Does that not remind us of a story in which the "mighty were vanquished by the weak"?

Our Parsha opens with the proclamation that Pharaoh's dreams occurred two years (to the day) that the king released the cup-bearer and hanged his baker in consonance with Yosef's predictions. "Two years" in Hebrew is שנתיים (*Shenatayim*). Each letter spells out a word in a sentence connected to Chanukah: שמאל נר תדליק ימין מזוזה. That is: 'On the left – put your candles; on the right the Mezuzah.' Sound familiar?

When Yosef entertained his brothers, Binyamin's portion was "five hands" more than the portion of any of the brothers (Bereishit 43:34). Surely this five fold blessing hints at

the five Chanukah miracles we recite in "Al Hanissim" during the festival.

These are: "You delivered –

The strong into the *hands* of the weak;

The many into the *hands* of the few;

The impure into the *hands* of the pure;

The wicked into the *hands* of the righteous;

The arrogant into the *hands* of those engaged in the study of your Torah."

Let us conclude with the observation that the opening expression of the Parsha is the term "Vayehi," which our Rabbis tell us indicates bad tidings: Yosef in jail, Yaakov's agony, the brothers' remorse... But like the Chanukah story, there is, B"H, a happy ending.

With Hashem's blessing, and in the merit of this Shabbat Chanukah, may we look forward to overcoming our personal and national obstacles and that the light of Chanukah will inspire us to great achievements in the days to come. ■

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GEULAS YISRAEL

BY RABBI MOSHE TARAGIN

Ram, Yeshivat Har Eztion

The Intellectual Battle Between Athens and Jerusalem About “Time”

The Chanukah miracle was a multi-layered phenomenon: The persevering oil which didn't extinguish, signaled that, even in a post-prophetic era, Divine intervention still visited our nation. Chanukah also marked the first time in our history that we faced anti-religious hostility. For the first time we encountered violent efforts to suppress our religious beliefs and practices. Our courageous triumph demonstrated that ideas cannot be defeated by weapons. This victory foreshadowed a two-thousand year struggle, during which we consistently outlasted tyrants bent upon crushing Judaism. Finally, the military triumph of Chanukah restored Jewish sovereignty for a final 'moment' – two hundred years before we lost autonomy “for good”. It afforded a final taste of what Jewish sovereignty was meant to be.

In addition to these milestones, Chanukah was also an intellectual and cultural faceoff between Athens and Jerusalem. The Maharal casts Jewish history as an intellectual and moral battle against morally corrupting ideals posed by the great

empires. Four major empires descended upon earth to confront our people and our faith: Babylonia, Persia, Greece and Rome. Each empire, at some point, dominated civilization and threatened the overall moral and religious state of humanity. Each of these intimidating empires threatened to contaminate the core of religious ideas. By grappling with these empires, the Jewish people defeated these fraudulent ideas, thereby protecting human experience. Our military battle with the Seleucid Greeks, was also a faceoff against the dangerous doctrines of Athens.

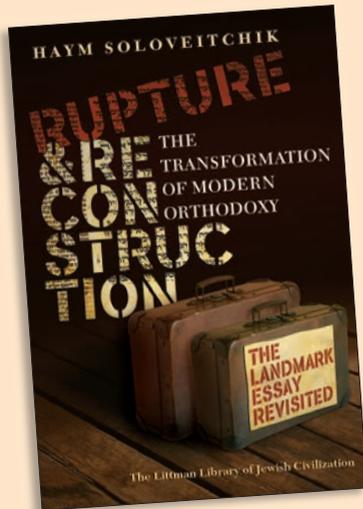
In truth, ancient Greece spurred major advances in numerous fields such as: science, math, philosophy, culture and politics. There is hardly any sphere of modern civilization which Greece didn't deeply impact; Greece can be referred to as the “first civilization”.

In addition to these revolutions, the Greeks re-imagined the religious dogmas of the ancient world, breaking with archaic notions of paganism. No longer were gods physical statues, stars, or human-crafted images. The Greeks abstracted their gods

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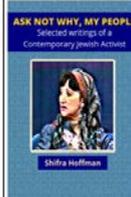
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into larger-than-life beings who inhabited a distant mountain and possessed superior powers. Though they were able to imagine an abstract non-physical god, they could not imagine “one God” responsible for the variety and dichotomy of this booming and buzzing world. However, they did make great religious strides by dismissing the world of classic paganism. Greece represented a major step forward for mankind.

Yet, despite these breathtaking advances, Greece and Greek philosophy also posed danger to religious consciousness. The Jewish defeat of the Greeks protected religion from the spiritual encroachment of distorted principles.

One important difference between ancient Greece and Judaism lies in their differing views of time. Time exerts powerful influence upon our experience, and Man has perennially speculated about its meaning. The human mind pondered the concept of time well before Aristotle and Plato attempted to define it. However, unlike their predecessors, by applying scientific and philosophical tools of inquiry, they developed highly abstract views of time.

In general, Greece sought to impose “order” and predictability upon a random and chaotic world. The word *cosmos* is actually a Greek word denoting “order”. For Plato, reality consists of a world of eternal “ideas” and absolute “essences”. Under this doctrine of “Ideas” experience is really a “shadow” of objective truths or “Platonic truths” which are infinite and indestructible. Our world of experience has no real being and is merely a shadow of that prototypical world. For example, the chair you

sit on isn’t real, but rather, a projection of a theoretical and perfect Platonic chair. We aren’t living actual experience but merely living through a “shadow reality” which is projected from ultimate truths which exist in a realm “above” and “beyond” our ever-changing world. This system of thought assigns truth to absolute and objective categories, rather than to specific, individual experiences.

One of the by-products of this approach is a radically different view of time. As Greek philosophy dealt in absolute, timeless truths, time lost much of its experiential meaning. For example, many Greek philosophers saw the universe as infinite with no beginning and no end. Many further postulated that time didn’t actually exist and was merely an illusion. After all, the past has already expired, and the future hasn’t yet evolved. Under this logic, time doesn’t exist at all. A famous 5th century Greek philosopher named Zeno crafted a well-known paradox of a race between a tortoise and a hare to prove that time was merely an illusion. In a world of absolute truths time lost all ‘particular’ meaning.

Our view of time stands completely antithetical to this notion. We view time as a trajectory with a point of inception or genesis and a distinct conclusion or terminus. The arch of time between the creation and the terminus is called “history” and history is by no means formless. History is constantly surging toward a terminus – a moral and religious state of affairs which is similar to the point of origin. We call this surging historical process “redemption”. Additionally, history, as a redemptive “process” is significantly impacted by human

behavior. Human beings shape the pace and texture of the historical trajectory. As agents of redemption, the Jewish people inordinately affect the passage of history. Athens spoke of time as a mere illusion or as merely a concept, whereas Jerusalem spoke of time as a framework for human behavior and a stage for a redemptive narrative. Athens viewed Man as helpless to affect inanimate time or even to identify it. Jerusalem empowered Man to craft a story of redemption.

For this reason, one of the focal Greek decrees against Judaism targeted the abolition of Rosh Chodesh. By adhering to a lunar calendar, Jews reserved the right to alter the calendar and manipulate time. The concept of Rosh Chodesh asserts the dynamic nature of history and the empowered role of Man to shape that experience. This particularly infuriated the Greeks, for whom time barely existed and certainly wasn't subject to any human imprint.

The Chanukah miracles preserved the concept of "history". By and large it is this notion of redemptive history which has been adopted by humanity. A society which believes in redemption will forever search for a better tomorrow. Living in the "flow of history" inspires political reform, scientific inquiry, and social justice crusades. A society searching for the "promised land" will seek invention, discovery, and technology. Had it not been for the Jewish Chanukah victory, humanity at large may have been locked in the Greek illusion of "pointless" and illusory time. Chanukah assured that humanity would occupy a vibrant world of history and redemption. ■



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SIMCHAT SHMUEL

BY RABBI SAM SHOR

Program Director, OU Israel Center

More than our *neirot Chanuka*, and the donuts and latkes many of us are accustomed to eating during *Chanuka*, perhaps the most beloved *Chanuka* tradition is the *minhag* to spin and play with the *dreidel* on *Chanuka*.

Of course the most familiar explanation for the significance and origin of this custom is that the Greeks forbade the study and teaching of *Torah*. Children would gather together to clandestinely learn with a teacher, and if a Greek soldier approached the group, the group would pull out these small toys, and would appear as a play group and not a *Torah* lesson.

Another well-known message associated with the *dreidel*, is that the letters which appear on each side of the *dreidel* are an acronym for the words: *Neis Gadol Hayah Sham-A Great Miracle Happened There*. Alternatively our *dreidels* here in *Eretz Yisrael* replace the *Sheen* for the word *Sham* (*there*) with the letter *Pay*- for the word *Po-here*.

In addition to these familiar messages associated with the *dreidel*, the Chasidic Masters suggest other secrets hidden within this tradition.

Reb Pinchas M' Koretz, zy'a, one of the earliest disciples of the *Baal Shem Tov*, cites two different teachings from the *Baal Shem Tov* related to the *dreidel*. The letters on the *dreidel*, **Nun, Sheen, Hay, Gimmel** represent an acronym- not solely our familiar acronym associated with the miraculous nature of the *Chanuka* story, but rather of the two *mitzvot* associated with *Chanuka*.

Neirot Shmoneh-Eight Candles and **Hal-lel Gamur- Full Hallel** (which is recited each day of *Chanuka*).

Additionally these same letters, explains **Reb Pinchas**, are equal in numerical value to **Mashiach**. Our *dreidels* remind us that as we recall the miraculous story of *Chanuka*, that we must also simultaneously look forward and anticipate the days of salvation yet to come.

Again in each of these teachings the Rebbe is referring to a *dreidel* with a letter *sheen* and not the letter *pay*. In fact, when the Belzer Rebbe *zy'a* made *Aliya* in 1951, he purportedly sent his *shamash* to find a *drediel* specifically with the letter *sheen* and not a *pay*, assumedly because of these two ideas mentioned in the name of the *Baal Shem Tov*.

Rebbe Nachman MiBreslov zy'a, suggested that the *dreidel* represents the reality

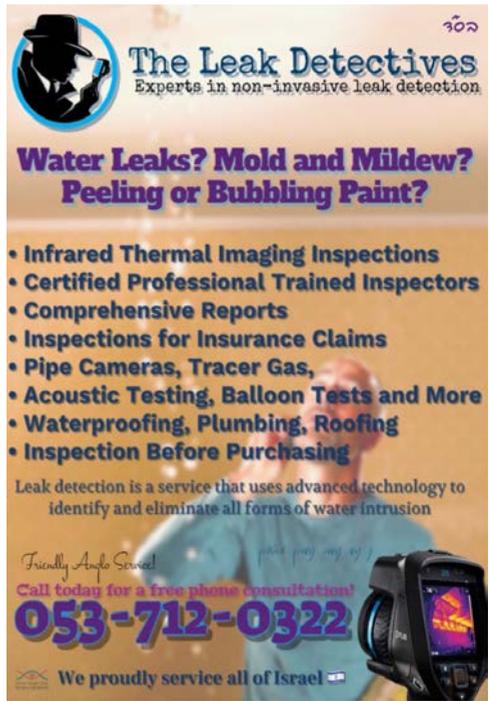
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that the entire world revolves, everything spins and is constantly changing. *Chanuka* is of course connected to the *Beit HaMikdash*, which *Rebbe Nachman* explains is also represented by the *dreidel* as well. The *Beit HaMikdash* is a realm where the lower world spins and is blended with the upper world, where heaven and earth spin together and become one, where awareness of *Hashem's* presence spins into this world from above.

Yehi Ratzon, as we spin our *dreidels* this *Chanuka*, may we merit to recall that this little toy is not solely a reminder of the great miracles of the past, but may we also have the awareness and perspective to envision and see ourselves as spinning forward, of moving beyond our current circumstances to the miraculous times yet to come! *Chanukah Sameach!* ■



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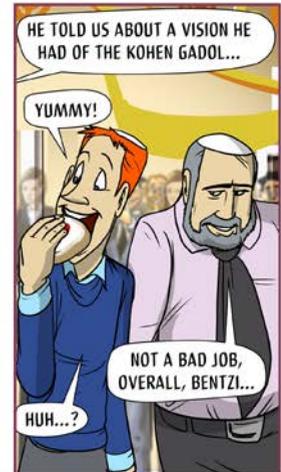
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RABBI AARON

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GOLDSCHIEDER

Everyone Wants To Be A Hero

Rabbi Joseph Soloveitchik zt”l, in his classic essay, *Catharsis*, draws our attention to two blessings a Jew recites every morning. In both blessings we thank God for the power He has given us: In one blessing we bless “...who girds Israel with *gevurah*,” and afterwards we bless “he who gives *koach* to the tired.” The Rav explains that these two blessings recall different aspects of man’s power. The word *koach* generally refers to “physical strength.” As such, it is not something unique or exclusive to man. Both man and beast alike possess physical strength.

On the other hand, *gevurah* is something exclusive to man. It denotes the ability to transcend the brute instinct of survival. As the Rav explains it, *gevurah* can be best translated as “heroism.” This counterintuitive strength gives a human being the courage to enter a situation that might not be ideal for physical survival. The *gibor* is not always the victor but he is the one who stands for what he believes in. In this sense the *gibor* emerges as the victor - even if he does not win the immediate battle.

The Rav draws a sharp contrast between the Biblical, or Jewish, concept of heroism and the heroism in classic Greek and secular culture.

“Biblical heroism is not ecstatic but

rather contemplative; not loud but hushed; not dramatic or spectacular but mute. The individual, instead of undertaking heroic action sporadically, lives constantly as a hero.” (Tradition, Catharsis, p. 42)

The Rav offers a new perspective on the biblical episode of Yaakov’s battle with a mysterious enemy. The heroic moment, says the Rav, was not his victory over the unknown attacker, rather the moment at the very end when he lets him go free. “All Jacob had to do in order to bring the engagement to a successful conclusion was to destroy his antagonist and thus eliminate the threat of another attack. Jacob acted differently, and contrary to what others in his place would have done; when the moment at which Jacob could enjoy his victory arrived, he released the attacker and set him free” (Ibid. p. 43). It is this act that was truly heroic. He is willing to let the other go free. Jacob’s self control, self-restraint, self-discipline and composure is the cathartic, or purifying, feature of this endeavor.

The Rav argued that this act of Yaakov can be viewed as a paradigm regarding halachic observance and a devoted Jewish life.

The Rav identifies four areas of human life that are in need of redemption: carnal drives, emotional life, intellectual life, and religious life. Essential to redemption, argues the Rav, is the ability to retreat and withdraw from situations. “The Torah wants man, who is bold and adventurous in his

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quest for opportunities, to act heroically, and at the final moment, when it appears to him that victory is within reach, to stop short, to turn around, and retreat.” (Ibid. p. 43)

1) *Carnal Drives*: The Rav portrays the heroism of a bride and groom who separate from each other when the bride sees a dot of menstrual blood. “Bride and bridegroom are young, physically strong and passionately in love with each other. Both have patiently waited for this rendezvous to take place. Just one more step and their love would have been fulfilled, a vision realized. Suddenly the bride and groom make a movement of recoil. He, gallantly, like a chivalrous knight, exhibits paradoxical heroism. He takes his own defeat. There is no glamor attached to his withdrawal...the act did not take place in the presence of jubilating crowds...it happened in the sheltered privacy of their home, in the stillness of the night. The young man, like Jacob of old, makes an about-face; he retreats at the moment when fulfillment seems assured.” (Ibid., p. 45-46)

Without such withdrawal, one remains an incomplete and unredeemed individual.

2) *Emotional Life*: The Halacha not only mandates action but it also believes that man is master over his own emotional world. Man is called upon to control emotion. Man can control his inner life. “Laws such as “thou shalt not covet”, “thou shalt not hate thy brother,” are as integral a part of the Halachic normative system as are those related to human external action.”

The Rav illustrated the idea of inner withdrawal by citing the striking biblical episode after the death of Aharon’s two sons when Moshe instructs his brother to return to administering the worship in the

Tabernacle (*Vayikra* 10:6-7). In the face of one of life’s most traumatic and painful events, the loss of children, Aharon is summoned at that time to set aside his own grief and fulfill his role to the nation and to God.

“God wanted Aaron to disown the strongest emotion in man - the love for a child. Is it possible? As far as modern man is concerned I would not dare answer. With respect to Biblical man we read that Aaron acted in accord with the divine instruction: “And they did so according to Moses’ word.” (Ibid) This says the Rav was a prime example of heroic and exalted self-control.

To live heroically is the mission of every Jew. Similar to Aharon’s mourning, a Jew may find himself faced with a similar challenge. The law of a festival is that it suspends mourning for one of the seven intimate relatives. “Now let us visualize the following concrete situation. The mourner, who has buried a beloved wife or mother, returns home from the graveyard where he has left part of himself. Where he has witnessed the mockery of human existence. He is in a mood to question the validity of our entire axiological universe. The house is empty, dreary, every piece of furniture reminds the mourner of the beloved person he has buried. Every corner is full of memories. Yet, the halacha addresses itself to the lonely mourner; cast the ashes from your head; change your clothes; light the festive candles; recite over a cup of wine the Kiddush extolling the Lord for giving us festivals of gladness...” (Ibid. pp. 48-49)

The ability for a person to control emotion is almost superhuman. “However, I know of people who attempted to perform this greatest of all miracles.” (Ibid. p. 49) ■



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Women Doing Work on Chanukah

Question: Is the *minhag* of some women to curtail work on Chanukah binding? When exactly does it apply, and what type of work is included?

Answer: Assuming either one’s community or family has the *minhag* of women refraining from work on Chanuka, which existed broadly from the time of the *Rishonim* (see Tur, Orach Chayim 670; Orchot Chayim, Chanuka 21), it should normally be kept. However, various reasons are given for it, and there are great differences of opinion as to when, to what, and even to whom it applies. The opinions in each of the questions also impact on other questions. Some early sources also describe it as a grass-roots *minhag*, which makes it less predictable and rigorously consistent.

The reasons given for the *minhag* are: 1. Orchot Chayim *ibid.* – as a reminder that one may not benefit from the Chanuka

candles (or out of concern the candles will go out and one will be using them). 2. Levush, OC 670:1 – it was made like a *Yom Tov* so people will not take their minds off the miracle.

These reasons do not explain a distinction between men and women, and there are opinions that it also applies to men (Maharil, Chanuka 11, as understood by Eliya Rabba 670:11; the Mishna Berura 670:3 reports that in some places men also refrain). However, this is not the recommended (Shulchan Aruch, OC 670:1) or common practice. Some claim that women doing work are more likely to use the Chanuka candles (Mor U’ktzia, OC 670), but it is more accepted that it is because of women’s place of honor in the miracle of Chanuka, through Yehudit (Magen Avraham 670:1 based on Mateh Moshe, Chanuka 994). (One can explain that women’s feeling of connection caused them to accept it or that it is objectively proper, because of women’s virtue, to connect them to the celebration and even have a “vacation,” like some say regarding Rosh Chodesh (see Shibolei Leket 184; Tur, OC 417).)

According to most opinions, the *minhag*

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applies only as long as the candles are required to be lit (Mishna Berura 670:4), i.e., a half hour, which is when there is a prohibition of benefit (see Shulchan Aruch, OC 672:2 and Mishna Berura ad loc. 7-8). Some say it is as long as they are still lit (implication of Shulchan Aruch, OC 670:1), or perhaps as long as the lights in *shul* are expected to be lit (Magen Avraham 670:2). The latter opinions work better with the idea of women's connection or creating a *Yom Tov* to focus on Chanuka's significance. There was a *minhag* for women to refrain from work for all of Chanuka, which is maligned as unhealthy (Orchot Chaim *ibid.*), but some say it is reasonable to do so on the first and last day, as we find on *Yom Tov* (*ibid.*). This again does not work with the idea of benefit from the candles, but certainly this is not a common *minhag*.

Regarding what is prohibited, logically if it is related to benefit from the candles, it could apply to any work, and if women treat this time like a *Yom Tov*, it would be no broader than the restrictions of *Yom Tov* or probably even *Chol Hamo'ed* (Shraga Ham-eir VI:87). According to the latter approach, it would be permitted to cook, which is the prevalent *minhag* (Mikraei Kodesh 1:5). The consensus is to allow *melacha* that is trivial from a work perspective (e.g., turning on lights), unless **perhaps** if they are in

the context of "major work," such as turning on the washing machine (see Rivevot Ephrayim VI:409.2). Certainly those who practice a long time of restriction do so only in regard to major jobs, but the claim of some that the *minhag* in Yerushalayim is to refrain from virtually everything to keep focused on the candles is practical because they refer only to a period of around a half hour (see P'ninei Chanuka (Q&A with Rav Elyashiv), p. 131-3; Rivevot Ephrayim I:436).

We would recommend to everyone to follow her *minhag*, but many are confused about its details and, on such a matter, can choose. One should not be *machmir* if it will create tension or take away from her (family's) Chanuka joy. She should also spell out at least mentally that she does not want it to be a *neder*. ■

Eretz Hemdah has begun a participatory Zoom class - "Behind the Scenes with the Vebbe Rebbe" - an analytical look at the sources, methodology, and considerations behind our rulings, with Rav Daniel Mann. Contact info@eretzhemdah.org to join.

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TOWARDS MEANINGFUL

TEFILLA

BY REBBETZIN ZEMIRA OZAROWSKI

Director of OU Israel L'Ayla Women's Initiative

Happy Chanukah! In this column, we have been learning the brachot of Shemoneh Esrei and are on the verge of entering into the third section, that of הודאה, gratitude. We will iy”H explore this section more in-depth in the next column, but meanwhile, in honor of Chanukah, we will analyze על הנסים, which we insert into this section of הודאה. Immediately after we say the bracha of תודים, in which we thank Hashem for all of the miracles He performs for us on a daily basis, we continue on and say, we also want to thank You for the specific miracles that You performed for our forefathers during this time period of Chanukah (or Purim).

וְעַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל

הַמְּלַחְמוֹת שֶׁעָשִׂיתָה לְאַבוֹתֵינוּ בְּיָמֵינוּ הַהֵם בְּזַמְנוֹ הַזֶּה

And for the miracles and for the redemptions and for the mighty deeds and for the salvations and for the victories and for the wars that you wrought for our ancestors in their days in this time

על הנסים is a fun song, and really brings out the Chanukah spirit in all of us. However, having recited these words since childhood, we often don't think much about what we are saying. Looking at the words more carefully though, a few questions jump out, which may give us some more insight into the important messages we gain from this Tefilla.

What is פרקן and how is it different than תשועות?

The word פרקן is Aramaic for פדיון, redemption. This seems pretty similar to תשועות, salvations. The **Siftei Chaim** suggests that the difference is as follows. **פורקן is the overall, general redemption. We thank Hashem for redeeming us from the terrible danger we were in. The תשועות are the specific steps Hashem took afterwards to fix the situation completely.** He gives the example of someone who suffers from a life-threatening illness. Hashem first saves him from the overall danger of death but doesn't stop there. He then goes on to take care to make sure that slowly but surely, this person builds up his strength, his accompanying ailments are ameliorated, and he is able to return to his regular functional lifestyle.

Why do we thank Hashem for the מלחמות (wars)?

Many grapple with this question and in fact, in response to this, many Sefardim replace the word מלחמות with the word נחמות (comfort). Additionally, there is one opinion (ענף יוסף) who says to leave off the ו' so that it reads על המלחמות, we thank Hashem for the victories of the wars. Most ועל however do recite the words ועל המלחמות. Rav Yaakov Emden explains that wars are never a good thing. But the fact is, they are a part of life. **So if we do have to be part of a war, we should at least thank Hashem for leading the war and**

continued on next page...

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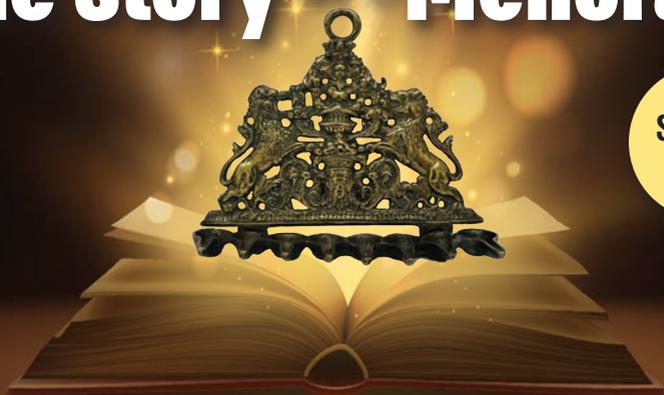
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directing the outcome.

What does it mean בימים ההם בזמן הזה?

The simple pshat understanding of these words is that we are thanking Hashem for the miracles that He did in those days (many hundreds of years ago) at this time (on these dates in Kislev). The **Levush**, however, understands it as follows – בימים ההם ובזמן הזה – **We thank Hashem not only for the miracles that He performed in those days, but also for the miracles that He performs for us in our own lives.**

I think that just looking at the answer to these three brief questions is a lesson to us הודאה. In order to thank Hashem properly, we need to understand the magnitude of what He does for us. From here, we see three things:

We need to take note of both the פורקן and the ישונות. In every situation, we should take note of how Hashem has both fixed the problem on a macro-level and also look at the small details of how He has taken care of the smaller accompanying problems and smoothed over the whole process.

We need to thank Hashem even for the מלחמות, even for things that may seem difficult. We don't always understand the obstacles that we encounter but we need to thank Hashem for being there during those

times and helping us through them, to get to wherever we need to get to.

We must thank Hashem for all miracles large and small, whether it's the outright obvious miracles that took place in the past ההם, or whether it's the more subtle miracle we experience today הזה. If we look for it, we can easily see Hashem's hand in our own lives. And though those "miracles" that we personally experience may not be obvious to the rest of the world, when we recognize, internalize, and appreciate Hashem's hand, they are own personal miracles.

Though we don't have time to analyze the rest of the text of the Chanukah על הנסים, let's look quickly at the conclusion. After discussing Hashem's hand in the Chanukah story, we say:

ואחר כן באו בניך לדביר ביתך ופנו את היכלך וטהרו את מקדשך והדליק נרות בצפורות קדשך וקבעו שמחת ימי נקבה אלו להודות ולהלל לשמך הגדול

*And afterward, your children came to the Holy of Holies in your House, and they cleansed your Palace and purified your Temple and they kindled lights in the courtyard of your Sanctuary and **they established these eight days of Hanukkah to give thanks and to praise your great name.***

Immediately after the Jewish people were victorious against the Greeks and they finished cleansing and purifying the Beit Hamikdash, they made it their business to set up the holiday of Chanukah in order to "להודות ולהלל". The **Siftei Chaim** explains that Chanukah was established for two purposes (and neither of them is to stuff ourselves with sufgniyot! 😊) –

להודות על האמת – להודות – to admit the truth – when a person is able to internalize the amazing truth that everything that happens

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is from Hashem and is for his own good then he is able to לתת תודה – to truly thank Hashem.

להלל – only once he goes through that process of really recognizing what Hashem has done for him, then he is able to praise Hashem properly.

We see from here how important it is to stop and take the time to appreciate everything Hashem does for us. Whether it's a big national victory or our own personal salvation, only if we take the time to להודות על האמת and really analyze all aspects of what Hashem has done for us, will we be able to appreciate Hashem's hand in our lives and to thank and praise Him accordingly. ■

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The Power of Forgiveness

Towards the end of the Parsha, Yaakov's sons travel down to Egypt in an attempt to collect food for their family. After the brothers agree to bring Binyamin with them on their second trip, Yosef is ecstatic to see him and gives his brother a blessing. Following the reunion, we see a change in the structure of how the story is written. In Perek מג it says, וַיִּמְתָּח יוֹסֵף, כִּי-יִנְקָרוּ בְּחִמּוֹ אֶל-אַחָיו, וַיִּבְקֵשׁ, לִבְכוֹת. Yosef was overcome by joy and emotion and wanted to cry after remembering his feelings about his brothers. The text takes a break from the story to show the mindset shift of Yosef. After seeing Binyamin, he is reminded of his compassion for his brothers and forgives them. He is no longer fixed on the past, but is just happy to be with his brothers after all these years.

We see here, even following the betrayals, Yosef is able to have compassion and see past the hardships which his brothers caused in his life. He is able to put his negative feelings aside and remember the good in his brothers and genuinely love them.

With so much hatred in this world, there are many reasons why one can feel hurt or wronged by another person. There is validity to being angry and wanting revenge. However, Yosef's actions teach us a valuable lesson. We can see from this story that while we may desire vengeance, forgiveness will in fact get us a lot farther.



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Yosef and Chanukah

Yosef is betrayed by his brothers and thrown into a pit, full of snakes and scorpions. When his brothers sell him to the travelers, the Torah mentions that it was carrying spices and good smelling

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perfumes. Rashi asks, why does the Torah need to mention this? He quotes a midrash that says that the caravan usually had kerosene, and Hashem instead made it have good smelling spices and perfumes. Rashi says that this is how Yosef knew that Hashem was guiding him.

In the story of Chanuka, only the Kohanim got to see the miracle of the oil. So why did Hashem make it that only Kohanim would see this miracle? In the beginning of the story, Matityahu and his sons made a decision in which all of the Jews would suffer. They decided to go to war against the Greeks. At that time, prophecy had already been stopped for 200 years. How was Hashem going to tell Matityahu and his sons that they made the correct choice? This is why Hashem chose the miracle to be in the Kodesh, where only Kohanim could enter. At that moment they knew that Hashem was guiding them! ■

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